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MINISTER'S MANUAL  
AND POCKET RITUAL

C. E. MANDEVILLE





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# MINISTER'S MANUAL AND POCKET RITUAL

A Ready Help in Time of Need

For the Sick-room, Funerals, etc.

TOGETHER WITH

Full Ritual for Marriage, Baptism  
The Lord's Supper, etc.

BY

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CINCINNATI: JENNINGS & PYE  
NEW YORK: EATON & MAINS

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## PREFACE.

AMONG the furnishings of a minister of the Gospel to-day, a Manual and Ritual are indispensable. To be usable, it must be of such a size as can be easily carried in the pocket, and so arranged as to be a ready reference. He is often called to officiate at funerals where there is no convenient Bible at hand; in some cases it is too large, and in others, too small. Often the light is dim, and the print is poor. At the best, he can only use a few portions of the Word of God, and those that he would select are scattered through many of the books. This Manual has grouped together a variety of passages appropriate for all occasions, which the minister will find very convenient.

The author and compiler has also added some annotations on familiar passages, which may be found useful in cases of

emergency. Frequently the pastor is called to officiate without sufficient time for preparation, and he must needs use the material nearest at hand. The wide leaf-margins will be found convenient for notes.

There are Manuals, not a few, of various sorts, in the market, and yet none of them, it seems to us, fully meets the demand of the hour. It is to supply this felt need that we have prepared the present *vade-mecum*. We believe it combines all the excellencies of those extant, together with many improvements which will be appreciated the more as it becomes familiar by use.

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PART I.

THE MANUAL.





## CHAPTER I.

### MINISTERING TO THE SICK.

A good shepherd will care for his flock, sick or well, and especially in the hour of distress. To care for the sick is both an important and delicate part of a minister's calling. Our blessed Lord has set the example. He not only preached the gospel, but visited the sick and comforted the sorrowing. And he makes the work twice blessed for us, as we not only receive the gratitude of those to whom we minister, but appreciation of Him in whose name we work. "I was sick and ye visited me;" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Whom shall we visit in time of sickness? While the preacher should be sent for, the same as a doctor is, yet this is often overlooked; and if the patient belongs to our flock, the faithful pastor will always be welcome. If the patient is not a member of our flock, a call of inquiry is

always appreciated; and if our further service is wanted, it can easily be made known at the time.

In entering the sick-room, a sense of propriety will indicate what method is best to pursue. Real sympathy for the suffering one and for the distressed family will go a long way to help in these delicate matters. A short chapter from the Word of God, followed by a brief prayer, will generally be sufficient. The call should not be prolonged, lest the patient be wearied. We have little sympathy with those doctors who interdict calls from the clergy, on the ground that the patient must be kept perfectly quiet. No doubt there are times when this course is necessary, but in the majority of cases a short religious service is as helpful as medicine.

When the minister is called upon to visit the unsaved, or unbeliever, or possibly the avowed infidel, he is not expected to set forth any doctrine peculiar to his creed, but faithfully to urge the duty of repentance toward God and faith in the Lord Jesus Christ.

## CHAPTER II.

### LESSONS FROM THE BIBLE.

THE following passages of Scripture will be found convenient and appropriate for the sick-room :

#### I. FOR THE COMFORT OF BELIEVERS.

“In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard

thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered." (2 Kings xx, 1-7.)

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have

forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb xii, 1-11.)

“Blessed is the man whom thou chastenest, O Lord, and teachest him out of

thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. For the Lord will not cast off his people, neither will he forsake his inheritance." (Psa. xciv, 12-14.)

"Before I was afflicted I went astray: but now have I kept thy word." (Psa. cxix, 67.)

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are

passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. xxi, 1-7.)

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God

for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” (Rev. vii, 9-17.)

“Cast thy burden upon the Lord and he shall sustain thee.” (Psa. lv, 22.)

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if



it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father

in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." (John xiv, 1-14.)

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair: persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and there-

fore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. iv, 7-18.)

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art

with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." (Ps. xxiii.)

"For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." (Lam. iii, 31-33.)

#### PASSAGES HELPFUL TO THE UNSAVED.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear,

and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy one of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. lv, 1-9.)

"Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins

be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life. with-

out committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." (Ezek. xxxiii, 10-16.)

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John iii, 16-21.)

“Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly of heart: and ye shall find rest unto your souls.” (Matt. xi, 28, 29.)

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” (Rom. viii, 32.)

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” (Rev. xxii, 17.)

“Him that cometh unto me I will in no wise cast out.” (John vi, 37.)

“Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” (Isa. i, 18.)

“Look unto me and be ye saved, all the ends of the earth.” (Isa. xlv 22.)



## CHAPTER III.

### THE FUNERAL SERVICE.

IN determining the length and character of a funeral service several things must be taken into consideration :

1. A service at the house is expected to be briefer and less formal, while one at the church is the reverse of this. In the country, funerals are more frequently held in the church, and a regular sermon is expected. In the city, the rule is to hold the service at the house, except where some public man or prominent citizen is to be buried.

2. In the city, if the cemetery is far from the home, the custom is becoming quite prevalent for the clergyman not to go to the grave, in which case the burial service will be read at the house.

3. When the service is held in the church, a brief prayer is usually made at the house before the body is taken away.

4. Any attempt at oratorical display or to work upon the feelings of the bereaved

family is sadly out of place at a funeral. Also to eulogize the dead in words that are out of all harmony with the life is insincere and misleading.

If we can not say anything good of the departed, we had better say nothing. It is always appropriate to speak to the living, and frequently we have some present who never attend the regular church service.

5. A word of comfort to the friends and relatives before separation will be a benediction, and an early call on the afflicted family will be gratefully received.

#### THOUGHTS ON DEATH.

Death is one of the most terrific facts in human experience. Originally it was not in God's plan any more than sin was. Death came by sin; so if there had been no sin there would have been no death. It is objected that, but for death, the earth could not hold the unnumbered and innumerable beings that have peopled the earth. True; but God had a way to relieve this congested condition, and that was by translation.

We may not always fear to die, but it is most natural for man to desire to live. We may say what we please about death being only a gateway to a better life beyond, yet we shrink from passing through that portal. Paul speaks of death as the last "enemy" with which we will have to contend, and, however beautiful the preacher may paint death, he is an enemy still. He must be destroyed before the restitution of all things.

It is a hard thing to put the bodies of our loved ones in the cold and dark grave, where, in the process of time, they will go back to dust. But since death is made a necessity by sin, is not this the very best disposition that can be made of them? Suppose after the spirit had left the body it were imperishable, what would be the result? Who would then bury the dead out of his sight? Would not nearly every family have one or more bodies in his home, like Egyptian mummies, which he would carry about from place to place as he changed his residence? This would soon prove an intolerable burden.

## CHAPTER IV.

### APPROPRIATE SCRIPTURE LESSONS.

#### THE PRAYER OF MOSES.

(Used in opening the service.)

“LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret

sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." (Psa. xc.)

ASSURANCE THAT IT IS WELL WITH  
THE RIGHTEOUS DEAD.

“For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.”  
(2 Cor. v, 1-9.)

*“For we know.”* There are some certainties in religion as well as in science. It is certain that this tabernacle will be dissolved, and quite as certain that God will reconstruct it for permanent use.

*“A building of God.”* This mortal body was made of God, and without having in it the seeds of death; for death came by sin. Originally we were made for translation, of which Enoch and Elijah are types. At the resurrection we will receive the spiritual body, which will be eternal in the heavens.

*“For in this we groan.”* While waste and repair go on, we suffer pain till death tears the building down.

*“Our house which is from heaven.”* We sigh for the heavenly, the imperishable.

*“Not that we would be unclothed.”* Every spirit, good or evil, longs for a body in which to dwell; but we get weary of the mortal, and desire to be swallowed up of life.

*“Wrought us for the selfsame thing.”* God made us for this very purpose, that

body and soul should live on forever as companions; and he will not be thwarted in his plans. To assure us of this fact, he has given us the "earnest of his Spirit."

"*At home in the body.*" While we tabernacle in the flesh, in a sense we are absent from the Lord. As Christ came from the Father, sojourned here below a few years, and then went back to the Father, so when the spirit goes back to God who gave it, it has reached home, in the immediate presence of God. Home at last, blessed thought!

"*Accepted of Him.*" But in whatever state we may be, we may be accepted of God; that is, have the testimony that Enoch had, that we please Him.

#### WE SHOULD HAVE A CORRECT VIEW OF THE CONDITION OF THE DEAD.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God



bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain, unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (1 Thess. iv, 13-18.)

Our thoughts concerning our departed friends will determine the kind of sorrow we have. We would be less than human if we had no anguish in such an hour as this.

We do not weep for the dead, but for the living.

Abraham wept over the loss of Sarah, Jacob wept over the loss of Rachel, and Jesus wept at the grave of Lazarus.

But, unlike the heathen, we have hope of meeting our loved ones in the heavenly

land. Hence, our sorrow is not born of despair; for we know that all things work together for good unto them that love God. Neither is it begotten of unbelief. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Note the order of the resurrection: The dead in Christ shall rise first; then those that are alive will join them, and ascend together to meet the Lord in the air.

After this the wicked—those that have done evil—will be raised.

"Comfort one another with these words." What blessed words these are—and how many sorrowing hearts in all ages have they comforted!

#### ASSURANCE OF A GLORIOUS RESURRECTION.

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ

shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?

let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incor-

ruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For

this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. xv, 19-58.)

"*How* are the dead raised up?" That is an easy question to ask, but a hard one to answer. Blessed be God, we know the fact as revealed in his Word. It is not unlike many other great facts in this present life with which we are familiar, but the *how* of which puzzles the profoundest philosopher.

When St. Paul uses the illustration of

the seed, we find about as much mystery involved in the *how* of vegetable life itself from the death of the seed as we do in the resurrection of the body.

We are assured of a mighty change; the corruptible gives way to the incorruptible, weakness is succeeded by power, and the natural body by the spiritual. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." When the mortal shall have put on immortality, then shall we shout the pean of victory over an empty tomb—

"O Death, where is thy sting?

O Grave, where is thy victory?"

#### THE QUESTION OF THE AGES.

"If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands." (Job xiv, 14, 15.)

Disease fastens itself upon us; death touches us, and we are gone the body is

prepared for burial; the hour for service has come; the minister speaks a few comforting words; the sorrowing ones gather about the casket to take the last look; the mortal remains are borne away to the cemetery, where awaits an open grave; the coffin is lowered to its resting-place, and the clergyman says, "Earth to earth, ashes to ashes, dust to dust." But is that all? Thank God, it is not. The patriarch Job looked forward to a change which would surely come. At God's call on the morning of the resurrection he would answer. And this confidence is based on the fact that "God will have a desire to the work of his hands." God will not have his work frustrated by any power in earth or hell.

Death was not a part of the original plan; death came by sin. Had not sin entered the world, in all probability man, after a brief probationary period, would have been translated as were Enoch and Elijah. Now that death has entered into this present life, God has provided a glorious resurrection of the body in the life beyond.



“For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” (Job xix, 25-27.)

Two blessed facts are here set forth: The first, that we shall see God *in our flesh*—not in the old body, but in the new. The second is, that our identity or personality will be preserved. We shall recognize ourselves, though the body has gone back to the dust. And if we know ourselves, we surely shall know our friends.

### THREE IMPORTANT LESSONS CONCERNING LIFE AND DEATH.

*First. That we must all die.*—“What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?” (Psa. lxxxix, 48.)

However we may fight death, he will prevail sooner or later. The time of his coming no one can tell. “They that trust

in their wealth, and boast themselves in the multitude of their riches, none of them can in any wise redeem his brother, nor give to God a ransom for him, . . . that he should still live forever and not see corruption." (Psa. xlix, 6-9.)

Skillful physicians try; professional nurses try; all that love can devise is tried; but all in vain. Death is not only impartial, but very exacting. The wise man, the foolish person, the millionaire, and the poor man alike die. Only two, Enoch and Elijah, thus far, out of the uncounted millions of the earth's population, have leaped the river of death.

*Second. No man knoweth the time of his death.*—"As the fishes are taken in an evil net, and as the birds are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them." (Eccl. ix, 12.)

This is a wise provision God has made for the children of men. Did men know the time of their departure from this world, they would be tempted more than ever to postpone their preparation for the

next world until near the end of life. Inasmuch as they know not the hour, God means they shall always be ready.

And somehow death always comes *suddenly*. We are never quite ready to answer to his summons. Though the patient linger with protracted illness, the end comes unexpectedly. Death is a fisher after the bodies of humanity, and throws out his net; and though at first we do not feel that we are in the meshes of disease, we are soon landed on the shores of eternity.

“There is but a step between me and death.” (1 Sam. xx, 3.) Could we but realize this, how careful every step would be!

*Third. The frailty of man.*—“As for man, his days are as grass; as a flower of the field so he flourishes. For the wind passeth over it, and it is gone, and the place thereof shall know it no more.” (Psa. ciii, 15, 16.) Our days are as grass and not as the sturdy oak. Not as the flinty rock, that can endure for ages, but fragile as a flower, which is swept away

by one breath of the wind. One touch of death, and all is over.

“For I know that thou wilt bring me to death and to the house appointed for all living.” (Job xxxiii, 23.)

One of the most difficult things for one to realize is that *he* will soon die. We are not surprised that other people are called hence, but think ourselves exempt from the shafts of death.

#### ON THE BREVITY OF LIFE.

(See “For a Sudden Death.”)

“Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.” (Prov. xxvii, 1.)

’T is vain to boast in the presence of death. If we can not tell what even a day will bring forth, much less can we look into the years of the future. “My days are swifter than a weaver’s shuttle.” (Job vii, 6.)

Each day adds a thread to the web of life. “For what is your life? It is even a vapor, that appeareth for a little time and then vanisheth away.” (James iv, 14.)

## FOR A SUDDEN DEATH.

“Boast not thyself of to-morrow: for thou knowest not what a day may bring forth.” (Prov. xxvii, 1.)

“There is but a step between me and death.” (1 Sam. xx, 3.)

“Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas, ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

For that ye ought to say, If the Lord will, we shall live, and do this, or that.” (James iv, 13-15.)

“Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” (Job xiv, 1-2.)

“Behold, thou hast made my days as a handbreadth, and mine age is as nothing before thee. Verily, every man at his best state is altogether vanity.” (Psa. xxxix, 5.)

“I was dumb, I opened not my mouth: because thou didst it.” (Psa. xxxix, 9.)

“The Lord gave and the Lord hath taken away; blessed be the name of the Lord.” (Job i, 21.)

“Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am.” (Psa. xxxix, 4.)

“It is appointed unto men once to die, but after this the judgment.” (Heb. ix, 27.)

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” (2 Cor. v. 10.)

“So then every one of us shall give account of himself to God.” (Rom. xiv, 12.)

“Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.” (Gal. vi, 7, 8.)

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” (John v, 28, 29.)

“Whatsoever thy hand findeth to do, do it with all thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.” (Eccl. ix, 10.)

#### ON THE DEATH OF OLD PEOPLE.

(For a fine exposition of the following chapter we refer the reader to Dr. Adam Clarke *in loco*.)

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the

windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. xii, 1-7.)

"One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them." (Job xxi, 23-26.)



“The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.” (Psa. xc, 10.)

“And all the days of Methuselah were nine hundred sixty and nine years: and he died.” (Gen. v, 27.)

In giving the genealogy of the patriarchs, each one is closed with the same words—“*and he died.*”

“Our fathers, where are they? and the prophets, do they live forever?” (Zech. i, 5.)

“There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.” (Eccl. viii, 8.)

“Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.” (Psa. xxxix, 4.)

“Precious in the sight of the Lord is the death of his saints.” (Psa. cxvi, 15.)

Through the gates of death he brings his banished home.

#### ON THE DEATH OF A FATHER.

“And these are the days of the years of Abraham’s life which he lived, a hundred threescore and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years: and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.” (Gen. xxv, 7–11.)

“And Joseph fell upon his father’s face, and wept upon him, and kissed him. And Joseph commanded his servants the physicians to embalm his father: and the

physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. And Pharaoh said, Go up, and bury thy father, according as he made thee swear. And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen: and it was a very great com-

pany. And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them: for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre. .And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father." (Gen. 1, 1-14.)

In the death of these two worthy patriarchs we have much food for contemplation. Abraham, the "friend of God," is one of the noblest and most heroic char-

acters in the Old Testament. He was sorely tried and thoroughly tested for our good, that we might see a man who could stand true in all the trying scenes of life. Paul says "he staggered not at the promises of God through unbelief." Men of baser metal and weaker fiber are not only staggering through unbelief, but actually falling. How beautiful the expression, "gathered to his people!" Is not this more than a glimmer of light from beyond the grave? His people had gone before him, and now he crosses the river to join the company.

The funeral of Jacob was more elaborate. He died in Egypt, was embalmed, and brought to Canaan for burial. What a journey! What a procession! In that march were all the house of Joseph, except the little ones,—all of his father's house, Joseph's brethren, elders, servants, etc.; a great company, with chariots and horsemen. At last they reach their destination, and Jacob is buried in the field of Machpelah, with his father Abraham and mother Sarah.

## ON THE DEATH OF A MOTHER.

“I bowed down heavily as one that mourneth for his mother.” (Psa. xxxv, 14.)

The departure of a mother makes a great vacancy in the home. She is the center of a charmed circle, and when she is taken away by death, none can fill her place. Sometimes a large family of children are left, and the father is “bowed down with the weight of grief.”

“My tabernacle is spoiled and my cords are broken. My children are gone forth of me, and they are not. There is none to stretch forth my tent any more and to set up my curtains.” (Jer. x, 20.)

“And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a bury-

ing-place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchers bury thy dead: none of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead. And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying-place amongst you. And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee; bury thy dead.

And Abraham bowed down himself before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth." (Gen. xxiii, 1-20.)

This is, indeed, a most interesting chapter, as it speaks of the purchase of the first plat of ground for a family burial-place



mentioned in the Bible. How many beautiful and pathetic touches there are in the account, which appeal to our sympathies,—Abraham seeking a place to bury his dead, even Sarah, who had made a long pilgrimage with him! It is one thing to buy a home for the young wife, in which will center so many hopes, and where so much of domestic happiness is anticipated; but it is quite another thing to purchase a sepulcher in which to bury your dead, and also one's fondest hopes. This spot became hallowed ground, as one after another of the patriarchal family was buried—a shrine to which many weary feet journeyed.

How noble the transaction between Abraham and the sons of Heth! The latter would gladly give, but Abraham insisted on paying for it.

#### ON THE DEATH OF A BROTHER.

“Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is

called Didymus, unto his fellow disciples, Let us also go, that we may die with him. Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And

when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again

groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." (John xi, 14-44.)

The sudden demise of Lazarus brought to that quiet home in Bethany deep sorrow, and took from the two sisters their

main support. In our shortsightedness we would naturally infer that, if either of the three must be taken, one of the sisters could be spared better than the brother; but God knoweth best. In their sore affliction they did what we all do in similar circumstances,—*they sent for Jesus*. What a blessed privilege to have near us at such a time the human-hearted Savior—one who has been touched with a feeling of our infirmities!

Then Jesus came to Martha and Mary to comfort them. How much we appreciate Christian sympathy in the hour of distress, and yet how poor and ineffectual are the words that fall from our lips as compared with the Divine voice that speaks to the troubled heart, “Peace, be still!”

How natural, too, for us to think that, had not something been omitted or if some other method had been adopted, the dead would be living! So Martha voiced the sentiment of humanity: “If thou hadst been here, my brother had not died.” After we have done all we can for the preservation of life, we must leave the

issue with God. How necessary, when the soul is being swept by a storm of sorrow, to hold steady by a firm faith! To this end Jesus endeavored to drive away unbelief: "Martha, if thou wouldst believe, thou shouldst see the glory of God."

Comfort was offered by some of the Jews, who injected a doubt in the minds of the sisters when they said, "Could not this man who opened the eyes of the blind have caused that even this man should not have died?" No doubt he could, but in his infinite wisdom he thought it best for the glory of God that Lazarus should die. He seeth the end from the beginning; we can not tell what a day may bring forth.

#### ON THE DEATH OF A SISTER.

"And Miriam died there [Kadesh], and was buried there." (Num. xx, 1.)

In Amram's family there were three children—Aaron, Moses, and their sister, Miriam. Though little is said in the Scriptures of her life work, as compared with her two illustrious brothers, yet the no-

ble work she performed was by no means inconsiderable. She was to her brothers what Dora Wordsworth was to her brother, the poet; what Mary Lamb was to her brother, Charles, and what Caroline Herschel was to her brother, the astronomer. But for the helpful lives of these sisters the brothers could not have achieved what they did in the world of letters and science. So Miriam was indispensable to the great work to which God had called Aaron and Moses. She, like many an elder sister, looked after the welfare of the younger children. What an important part she played in the preservation of the child Moses! When the infant had been placed in the little ark, and the boat with its precious treasure, was afloat amid the flags of the river, his sister stood "afar off to witness what should be done to him." It was by her strategy that the child was placed in the care of its own mother.

From the words of Micah, we should judge that Miriam was constituted joint leader with Moses and Aaron, as the prophet says, "For I have brought thee

up out of the land of Egypt, and sent before thee Moses, Aaron and Miriam." She led the women as her brothers led the men.

After the passage of the Red Sea, Moses led Israel in the triumphal song, giving God the glory for their wonderful deliverance; and then Miriam, the prophetess, led a chorus of women who sounded

"The loud timbrel o'er Egypt's dark sea;  
Jehovah has triumphed, his people are free."

The eldest sister in many a family has stood next to the mother in godly influence and service.

#### ON THE DEATH OF A CHILD. NO. 1.

"A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." (Jer. xxxi, 15.)

That voice of lament has been heard in the land from the earliest dawn of human history, and will be heard till the last chapter is written. The Rachels, bereft of their children, are everywhere



found; and they will not be comforted, though they may be resigned to the will of God.

The loss of a child by death may be the first great sorrow that has come into the home, and it is indeed bitter.

“David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and

came into the house of the Lord, and worshiped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. xii, 16-23.)

David sought God for help by fasting and prayer. He lay all night upon the earth, which indicated the anguish of his soul. 'T is well to go to Him in prayer, but in that spirit of submission which says, "Thy will, not mine, be done."

The child died on the seventh day, and the elders of the house feared to tell the king that the child was dead, lest his grief be intensified. But David soon un-

derstood the worst had come, and at once "arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshiped." This was a surprise to his servants. How a father could fast while his child was sick, and eat when he was dead, they could not understand.

The psalmist, however, comprehended the true philosophy of God's providential dealings. While there was life in the child, he would pray for recovery; but when death had finished his work, then he would submit likewise to the will of God. Nothing further could be done.

What comfort there is in a sublime faith in a life beyond the grave! "I shall go to him, but he shall not return to me." Blessed reunion!

#### ON THE DEATH OF A CHILD. NO. 2.

"And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And

when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? it is neither new moon, nor sabbath. And she said, It shall be well. Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee. So she went and came unto the man of God to Mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well." (2 Kings iv, 18-26.)

There are several beautiful thoughts in this incident that can be considered

with profit. It looks like a case of sun-stroke. He was with his father in the harvest-field. The lad was taken to his mother. Not only mother's arms but mother's heart will take him in. No better place for a child to die than on mother's knees.

At once she thought of Elisha, the prophet, and in great haste seeks help of him. A sublime faith comes to her relief; for when the servant of the prophet asks her, "Is it well with thee? Is it well with thy husband? Is it well with the child?" she replies, "*It is well.*" And yet she had left at home a sorrowing husband and a dead child, while her own heart was about to break. She believed the prophet could bring the child back to life.

"She saw the triumph from afar;  
By faith she brought it nigh."

She answered as if the work was complete, "It is well."

All is well with the people of God, whether living or dying. While we are rooted and grounded in the glorious doctrine of the resurrection, we can look

death calmly in the face and say, "It is well;" for only a little while and the earth and the sea shall give up their dead, and the dear children will be restored to the arms of their mothers, never more to be separated.

"I was dumb. I opened not my mouth: because thou didst it." (Psa. xxxix, 9.)

What God does is in infinite wisdom, and we will not complain. "Though he slay me, yet will I trust in him."

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i, 21.)

• In the taking away of our loved ones we often lose sight of the giving. If we can remember all his mercies, we will be led to say, "Blessed be the name of the Lord."

"And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the

kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark x, 13-16.)

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. xviii, 10-14.)

Note the child's place in Christianity. Not so in pagan religions; no place for children there. Heathen mythology does

not recognize them. Christianity begins with the birth of the Christ-child; and when Christ is teaching, he includes the little ones—yea, takes them in his arms and blesses them. Heaven is being filled with children. Even as the Alpine shepherds often carry the lambs to higher altitudes that the sheep may follow, so the great Shepherd and Bishop of souls often takes the little ones to the upper fold, that the parents may follow.

MISCELLANEOUS PASSAGES FOR VARIOUS OCCASIONS.

“The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ.” (1 Cor. xv, 56, 57.)

The following is a brief though comprehensive outline of a sermon on the above text, by Rev. F. W. Robertson:

I. Death is a terrible event in human history.

1. It *appears* to be non-existence.

2. It is leaving the known for the unknown.

3. It has a sting, which is sin.



II. The strength of sin is the law. "Thou shalt not." Had not known sin but for the law.

III. Victory through *Jesus Christ*.

1. Not through infidelity.

2. Not through stoicism.

3. Not through animal courage.

This victory will be complete only at the resurrection.

"Her sun is gone down while it is yet day." (Jer. xv, 9.)

The following outline will be helpful, which the writer gives from memory. He does not recall the author:

Deborah says (Judges v, 31), "Let them that love thee be as the sun when he goeth forth in his might."

I. The Sun—its beauty and glory. Do n't wonder that it has been worshiped.

But greater still the beauty of a consistent character. Moses prayed, "Let the beauty of the Lord our God be upon us."

The sun is the source of life and light. Nothing can live without his rays.

Christians are called the "light of the world." They are the light in the home, the Church, and the community.

II. Every sun hath a rising and a setting.

He cometh forth and "rejoiceth as a strong man to run a race." But when the sun has made his run across the heavens, there is a setting. We can tell the time when the sun will go down, but can not tell when human life will close. Some have a long life, and a protracted twilight; while others, such as infants, pass away soon after rising. Others still reach the meridian, and then vanish away. Such are referred to in the text, "While it is yet day."

One of the most beautiful things to look upon in this world is a glorious sunset. So is the glory of the translation of a good man. Wesley said, "Our people die well."

Even as the sun looks larger and more attractive at the setting, so do our friends in the hour of death seem more precious.

III. The sun sets here to rise on another hemisphere. So when the life of a good man goes out here, it is only to be continued in the heavenly sphere, even

more glorious; for we shall be like Christ when we shall see him as he is.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” (Rev. xiv, 13.)

How many and great are the evidences that generations have preceded us! Take, for example, the works of art and architecture, the great libraries, universities, etc. Being dead, they yet speak through these.

“The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.” (Mal. ii, 6.)

Blessed the man of whom that can truly be said! To live by the “law of truth” and to “walk in peace with God,” and to turn away from sin, is honor enough for one mortal.

“For he [Barnabas] was a good man, and full of the Holy Ghost and of faith.” (Acts xi, 24.)

Note the three prime qualities:

(*a*) Goodness, (*b*) faith, and (*c*) fullness of the Holy Ghost. A spirit-filled man.

“Mark the perfect man, and behold the upright; for the end of that man is peace.” (Psa. xxxvii, 37.)

It is well for us occasionally to take special note of a perfect (*i. e.*, loyal) man. A few such are yet in the world. And we should open our eyes and behold the upright man, the old-fashioned saint, who practices righteousness. The resultant of such a life is peace.

“Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desir-

ing him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them." (Acts ix, 36-39.)

Tabitha believed in applied Christianity. She had a gospel of works. She served not only her day and generation, but is the mother of all the Dorcas Societies throughout the land, which are legion. The tears of the widows evidenced their affection, and the garments they held up evidenced the industry of Dorcas.

"My tabernacle is spoiled, and my cords are broken: my children are gone forth of me, and they are not. There is none to stretch forth my tent any more, and to set up my curtain." (Jer. x, 20.)

Many a home has thus been made desolate by the ruthless hand of Death.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mer-

cies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. i, 3, 4.)

"*The Father of Mercies.*" All our blessings come from him. "Thou openest thine hand, and satisfieth every living creature."

"*The God of all Comfort.*" "Let not your heart be troubled, neither let it be afraid." He careth for us.

"*In all our tribulations.*" And the greatest of these are the arrows of Death. And all this that "we may be able to comfort them which are in any trouble." Pass it around, is the meaning. "Freely ye have received, freely give."

Be sure that we give to others the *same* comfort wherewith we ourselves are comforted of God.

PART II.

THE RITUAL.





## CHAPTER I.

### BURIAL OF THE DEAD.

*The Minister, going before the corpse, shall say,*

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. (John xi, 25, 26.)

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. (Job xix, 25-27.)

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (1 Tim. vi, 7; Job i, 21.)

*At the grave, when the Corpse is laid in the Earth, the Minister shall say,*

Man that is born of woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy; O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

*Then, while the Earth shall be cast upon the Body by some standing by, the Minister shall say,*

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out

of the world the soul of the departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

*Then shall be said:*

I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so saith the Spirit; for they rest from their labors.

*Then shall the Minister say,*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Then the Minister may offer this Prayer :*

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

*The Collect.*

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may

rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

## CHAPTER II.

### BAPTISM.

#### ORDER FOR THE ADMINISTRATION OF BAPTISM TO INFANTS.

*The Minister, coming to the Font, which is to be filled with pure water, shall use the following:*

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, Except a man be born of water and of the Spirit he can not enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become *a lively Member* of the same.

*Then shall the Minister say,*  
Let us pray.

Almighty and Everlasting God, who of thy great mercy hast condescended to enter into covenant relations with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: we beseech thee, that of thine infinite mercy thou wilt look upon *this child*: wash *him* and sanctify *him*; that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O Merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things. world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this Holy Sacrament; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*



*Then shall the Minister address the Parents or Guardians as follows:*

Dearly Beloved, forasmuch as *this child is* now presented by you for Christian Baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament. And that *he* may know these things the better, you shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the Word, and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that Baptism doth represent unto us that inward purity which disposeth us to follow the example of our Savior Christ; that as he died and rose again for us, so should we,

who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

*Ans.* We do.

*Then shall the People stand up, and the Minister shall say:*

Hear the words of the Gospel, written by St. Mark. (Chap. x, 13-16.)

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

*Then the Minister shall take the Child into his hands, and say to the friends of the Child,*

Name this child.

*And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying,*

*N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

*Then shall the Minister offer the following Prayer, the People kneeling:*

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto *this child* an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life that, by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee

faithfully all *his* days; so that, when *he has* glorified thee in *his* generation, and *has* served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord.  
*Amen.*

Almighty and most Merciful Father, let thy loving mercy and compassion descend upon *these*, thy *servant* and *handmaid*, the *parents* [or guardians] of *this child*. Grant unto *them*, we beseech thee, thy Holy Spirit, that *they* may, like Abraham, command *their* household to keep the way of the Lord. Direct *their* actions, and sanctify *their hearts*, words, and purposes, that *their* whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the first-born in heaven, through the merits of thy dear Son, our Savior and Redeemer.  
*Amen.*

*Then may the Minister offer extemporary Prayer.*

*Then shall be said, all kneeling :*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

ORDER FOR THE ADMINISTRATION OF  
BAPTISM TO SUCH AS ARE OF  
RIPER YEARS.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh can not please God, but live in sin, committing many actual transgressions; and our Savior Christ saith, Except a man be born of water and of the Spirit he can not enter into the kingdom of God: I beseech you to call upon God the Father through our

Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* can not have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and, being received into Christ's holy Church, may continue lively *Members* of the same.

*Then shall the Minister say*

Let us pray.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons*, that *they*, coming to thy Holy Baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal

kingdom which thou hast promised, by Christ our Lord. *Amen.*

*Then shall the People stand up, and the Minister shall say:*

Hear the words of the Gospel, written by St. John. (Chap. iii, 1-8.)

There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he can not enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

*Then the Minister shall speak to the Persons to be baptized on this wise:*

Well Beloved, who *have* come hither desiring to receive Holy Baptism, you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his Holy Word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole congregation, that you will renounce the devil and all his works, and constantly believe God's Holy Word, and obediently keep his commandments.



*Then shall the Minister demand of each of the Persons to be baptized:*

*Quest.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

*Ans.* I renounce them all.

*Quest.* Dost thou believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of

sins; the resurrection of the body; and everlasting life after death?

*Ans.* All this I steadfastly believe.

*Quest.* Wilt thou be baptized in this faith?

*Ans.* Such is my desire.

*Quest.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Ans.* I will endeavor so to do, God being my helper.

*Then shall the Minister say:*

O Merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that they, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live

and govern all things, world without end.  
*Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

*Then shall the Minister ask the name of each Person to be baptized, and shall sprinkle or pour Water upon him (or, if he shall desire it, shall immerse him in Water), saying:*

*N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

*Then shall be said the Lord's Prayer, all kneeling.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

*Then may the Minister conclude with extemporary Prayer.*

## CHAPTER III.

### RECEPTION OF MEMBERS.

#### FORM FOR RECEIVING PERSONS INTO THE CHURCH AS PROBATIONERS.

*Those who are to be received into the Church as Probationers shall be called forward by name, and the Minister, addressing the Congregation, shall say:*

DEARLY BELOVED BRETHREN: That none may be admitted hastily into the Church, we receive all persons seeking fellowship with us on profession of faith into a preparatory membership on trial; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your responsibility, as having previously entered this holy fellowship, and as now representing the Church into which they seek admission. Remembering their inexperience, and how much they must learn in order to become good soldiers of Jesus Christ, see to it that they find in you holy examples of life, and loving help in the true serving of their Lord and ours. I beseech you so to order your your own lives that these new disciples may take no detriment from you, but that it may ever be cause for thanksgiving to God that they were led into this fellowship.

*Then addressing the Persons seeking Admission on Probation, the Minister shall say:*

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but solely on the merits of our Lord Jesus

Christ, and on his death and intercession for us.

That the Church may know your purpose, you will answer the questions I am now to ask you.

Have you an earnest desire to be saved from your sins?

*Ans.* I have.

Will you guard yourselves against all things contrary to the teaching of God's Word, and endeavor to lead a holy life, following the commandments of God?

*Ans.* I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace in the ministry of the Word, and in the private and public worship of God?

*Ans.* I am so determined, with the help of God.

*No objection being offered, the Minister shall then announce that the Candidates are admitted as Probationers, and shall assign them to classes.*

*Then the Minister shall offer extemporary prayer.*

FORM FOR RECEIVING PERSONS INTO  
THE CHURCH AFTER PROBATION.

*On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say :*

DEARLY BELOVED BRETHREN, the Scriptures teach us that the Church is the *household of God*, the body of which Christ is the head; and that it is the design of the gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its members enjoy one with another. The ends of this fellowship are, the *maintenance of sound doctrine* and of the ordinances of *Christian worship*, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship: for it is only those that "be planted in the house of the Lord" that "shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity; to bear one another's



burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the gospel; and to pray and sympathize with each other. Among its privileges are, peculiar incitements to holiness from the hearing of God's Word and sharing in Christ's ordinances; the being placed under the watchful care of Pastors; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith. Into this holy fellowship the *persons* before you, who *have* already received the Sacrament of Baptism, and *have* been under the care of *proper leaders* for six months on Trial, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they are* proper *persons* to be admitted into the Church.

*Then, addressing the Applicants for Admission, the Minister shall say:*

Dearly Beloved, you are come hither seeking the great privilege of union with

the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties, of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and declare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

*Ans.* I do.

Have you saving faith in the Lord Jesus Christ?

*Ans.* I trust I have.

Do you believe in the *Doctrines of the Holy Scriptures* as set forth in the Arti-

cles of Religion of the Methodist Episcopal Church?

*Ans.* I do.

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

*Ans.* I will.

Will you contribute of your earthly substance, according to your ability, to the support of the gospel and the various benevolent enterprises of the Church?

*Ans.* I will.

*Then the Minister, addressing the Church, shall say:*

Brethren, *these persons* having given satisfactory responses to our inquiries, have any of you reason to allege why *they* should not be received into Full membership in the Church?

*No objections being alleged, the Minister shall say to the Candidates:*

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship; and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

*Then shall the Minister offer extemporary prayer.*

## CHAPTER IV.

### THE LORD'S SUPPER.

[Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper.]

[Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.]

[No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a Member of our Church.]

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#### ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

*The Elder shall say one or more of these Sentences, during the reading of which the Persons appointed for that purpose shall receive the Alms for the Poor:*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. v, 16.)

Lay not up for yourselves treasures upon earth, where moth and rust doth

corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (Matt. vi, 19, 20.)

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (Matt. vii, 12.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. vii, 21.)

Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. (Luke xix, 8.)

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (2 Cor. ix, 6, 7.)

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal. vi. 10.)

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. (1 Tim. vi, 6, 7.)

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Tim. vi, 17-19.)

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. (Heb. vi, 10.)

To do good and to communicate forget not; for with such sacrifices God is well pleased. (Heb. xiii, 16.)

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John iii, 17.)

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. (Prov. xix, 17.)

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. (Psa. xli, 1.)

Thou shalt open thine hand wide unto thy brother, to thy poor. (Deut. xv, 11.)

*After which the Elder shall give the following invitation, the People standing:*

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and in-



tend to lead a new life, following the commandments of God and walking from henceforth in his holy ways, draw near with faith, and take this Holy Sacrament to your comfort; and, devoutly kneeling, make your humble confession to Almighty God.

*Then shall this general Confession be made by the Minister in the name of all those who are minded to receive the Holy Communion, both he and all the People devoutly kneeling, and saying:*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son, our Lord Jesus

Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

*Then shall the Elder say:*

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins: confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

*The Collect.*

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. *Amen.*

*Then shall the Elder say:*

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us.  
*Amen.*

*Then the Elder shall offer the prayer of Consecration, as followeth:*

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to con-

tinue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most

*(1) Here the Elder may take the plate of bread in his hand.* blessed body and blood, who, in the same night that he was betrayed, took bread; <sup>(1)</sup>and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

*(2) Here he may take the cup in his hand.* Likewise after supper he took <sup>(2)</sup>the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

*Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present; after which he shall say:*

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be thee, O Lord most high! *Amen.*

*The Minister shall then proceed to administer the Communion to the People in order, kneeling, into their uncovered hands; and when he delivereth the Bread, he shall say:*

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*; and feed on him in *thy heart* by faith, with thanksgiving.

*And the Minister that delivereth the Cup shall say:*

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the Consecrated bread or wine shall be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

[When all have communed, the Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.]

*Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

*After which shall be said as followeth:*

O Lord our Heavenly Father, we thy humble servants desire thy Fatherly good-

ness mercifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end.  
*Amen.*

*Then shall be said or sung:*

Glory be to God on high, and on earth peace, good will toward men! We praise

thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

*Then the Elder, if he see it expedient, may put up an extemporary Prayer; and afterward shall let the People depart with this Blessing:*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*



## CHAPTER V.

# MATRIMONY.

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### FORM FOR THE SOLEMNIZATION OF MATRIMONY.

[The parts in brackets throughout may be used or not  
at discretion.]

*At the day and time appointed for the  
Solemnization of Matrimony, the per-  
sons to be married—having been quali-  
fied according to law—standing together,  
the Man on the right hand and the Wo-  
man on the left, the Minister shall say :*

DEARLY BELOVED, we are gathered to-  
gether here in the sight of God, and in  
the presence of these witnesses, to join  
together this man and this woman in holy  
Matrimony; which is an honorable es-  
tate, instituted of God in the time of  
man's innocency, signifying unto us the  
mystical union that exists between Christ  
and his Church; which holy estate Christ

adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

*[And also speaking unto the persons that are to be married, the Minister shall say :*

I require and charge you both, that if either of you know of any impediment why you may not be lawfully joined together in Matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.]

*If no impediment be alleged, then shall the  
Minister say unto the Man,*

*M.*, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

*The Man shall answer,*

I will.

*Then shall the Minister say unto the  
Woman,*

*N.*, wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

*The Woman shall answer,*

I will.

[*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth :*

I, *M.*, take thee, *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

*Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister :*

I, *N.*, take thee, *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.]

*Then shall the Minister pray thus :*

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual

grace, the Author of everlasting life: send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

*[If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:]*

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*Then shall the Minister join their right hands together, and say,*

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have

witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

*And the Minister shall add this blessing:*

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace that ye may so live together in this life that in the world to come ye may have life everlasting. *Amen.*

*Then shall the Minister offer the following Prayer:*

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy Holy Word they shall profitably learn,

they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end.

*Amen.*

*Here the Minister may use extemporary Prayer.*

*Then the Minister shall repeat the Lord's Prayer:*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in

heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*



## CHAPTER VI.

### CORNER-STONE AND DEDICATION.

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#### FORM FOR LAYING THE CORNER-STONE OF A CHURCH.

*The Minister, standing near the place where the Stone is to be laid, shall say unto the Congregation:*

DEARLY BELOVED, we are taught in the Word of God, that, although the heaven of heavens can not contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship: as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which he filled with the glory of his presence

before all the people. We are now assembled to lay the Corner-stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

*Let one of the Hymns 856-871 be sung.*

*Then shall the Minister say.*

Let us pray.

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house then can be builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to

contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication to thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded

may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy place made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for thou art our God in whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech thee, for the sake of thy dear Son; and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, for ever and ever. *Amen.*

*Then shall the Minister read the following Psalm, or the Minister and People may read it in alternate verses; the parts in italics to be read by the people.*

Psalm cxxxii.

Lord, remember David, and all his afflictions:

*How he swore unto the Lord, and vowed  
unto the mighty God of Jacob ;*

Surely I will not come into the tabernacle of my house, nor go up into my bed ;

*I will not give sleep to mine eyes, nor  
slumber to mine eyelids,*

Until I find out a place for the Lord,  
*A habitation for the mighty God of  
Jacob.*

Lo, we heard of it at Ephratah ; we  
found it in the fields of the wood.

*We will go into his tabernacles ; we will  
worship at his footstool.*

Arise, O Lord, into thy rest ; thou, and  
the ark of thy strength.

*Let thy priests be clothed with righteous-  
ness ;*

And let thy saints shout for joy. .

*For thy servant David's sake turn not  
away the face of thine anointed.*

The Lord hath sworn in truth unto  
David ; he will not turn from it ;

*Of the fruit of thy body will I set upon  
thy throne.*

If thy children will keep my covenant  
and my testimony that I shall teach them,  
their children shall also sit upon thy throne  
for evermore.

*For the Lord hath chosen Zion; he hath desired it for his habitation.*

This is my rest forever; here will I dwell; for I have desired it.

*I will abundantly bless her provision:  
I will satisfy her poor with bread.*

*I will also clothe her priests with salvation:*

And her saints shall shout aloud for joy.

*There will I make the horn of David to bud.*

I have ordained a lamp for mine anointed.

*His enemies will I clothe with shame:*

But upon himself shall his crown flourish.

*The Lesson.* 1 Corinthians iii, 9-23.

For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus

Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or

things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

*Then shall follow the Sermon, or an address suitable to the occasion; after which the Contributions of the People shall be received.*

*Then shall the Minister, standing by the Stone, exhibit to the Congregation a box to be placed in an excavation of the Stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Year Book for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, after which the Minister may deposit the box in the Stone and cover it; and the Stone shall be laid and adjusted by the Minister, assisted by the Builder.*

*Then shall the Minister say:*

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this Corner-stone for the foundation of a house to be builded and consecrated to the service of Almighty God, according to the order and usages of the Methodist Episcopal Church. *Amen.*

*The service may conclude with extemporary Prayer, the Lord's Prayer, and the Benediction.*



## CHAPTER VII.

### FORM FOR THE DEDICATION OF A CHURCH.

*The Congregation being assembled in the  
Church, the Minister shall say :*

DEARLY BELOVED, the Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his name, that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all

who have been engaged therein, and upon all who shall hereafter worship his name in this place.

*Let one of the Hymns 856-871 be sung; afterward let extemporary Prayer be offered, the Congregation all kneeling:*

*Then shall the Minister, or some one appointed by him, read*

*The First Lesson. 2 Chronicles vi, 1, 2, 18-21, 40-42; vii, 1-4.*

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night,

upon the place whereof thou hast said that thou wouldest put thy name there: to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from the heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord,

because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord.

*The Second Lesson.* Hebrews x, 19-26.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves

together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

For if we willfully sin after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

*Then shall one of the Hymns 856–871 be sung; after which the Minister shall deliver a Sermon, suitable to the occasion.*

*Contributions shall then be received from the People.*

*Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately; the parts in italics to be read by the Congregation.*

Psalm cxxii.

I was glad when they said unto me,  
Let us go into the house of the Lord.

*Our feet shall stand within thy gates, O Jerusalem.*

Jerusalem is builded as a city that is compact together:

*Whither the tribes go up, the tribes of the Lord,*

Unto the testimony of Israel, to give thanks unto the name of the Lord.

*For there are set thrones of judgment, the thrones of the house of David.*

Pray for the peace of Jerusalem:

*They shall prosper that love thee.*

Peace be within thy walls,

*And prosperity within thy palaces.*

For my brethren and companions' sake, I will now say, Peace be within thee.

*Because of the house of the Lord our God I will seek thy good.*

*Then let the Trustees stand up before the Altar, and one of them, or some one in their behalf, say unto the Minister:*

We present unto you this Building, to be dedicated as a Church for the service and worship of Almighty God.

*Then shall the Minister request the Congregation to stand, while he repeats the following*

#### DECLARATION:

Dearly Beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and

dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy enterprise of erecting this Church, we dedicate it to his service, for the reading of the Holy Scriptures, the preaching of the Word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and Usages of the Methodist Episcopal Church. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom. And that he may graciously accept this solemn act, let us pray.

*The Congregation kneeling, the Minister shall offer the following Prayer:*

O Most Glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy divine majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplication of thy servants, and grant that whosoever shall be dedicated to thee in this house



by Baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ may come to that holy Ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain forgiveness of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy Holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength. Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place: and when-

soever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

*The service to conclude with a Doxology  
and Benediction.*









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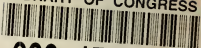


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